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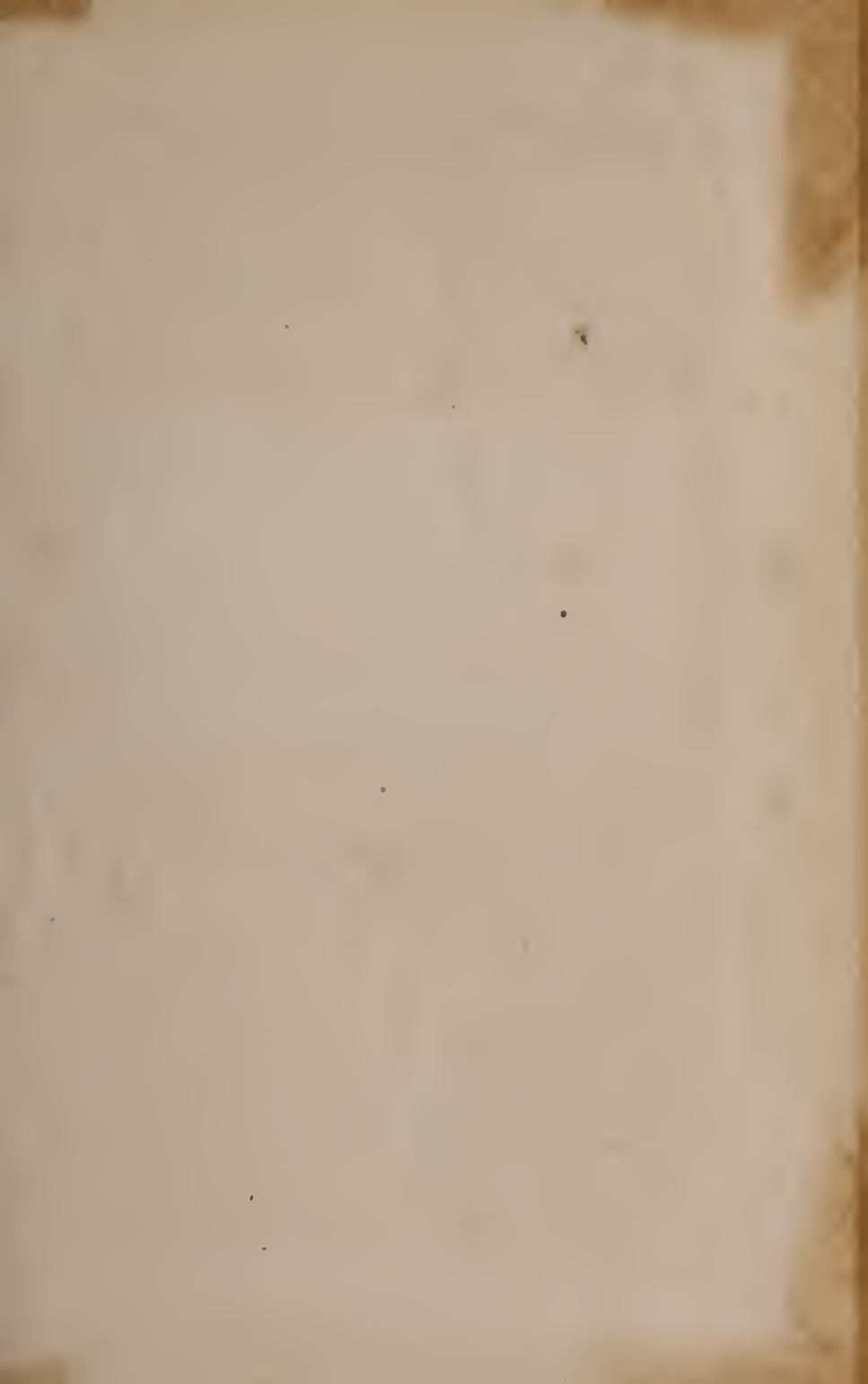
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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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CORRESPONDENCE.

FOREIGN.

REPORT OF A VISIT OF THE REV. H. SOUTHGATE TO THE SYRIAN CHURCH OF MESOPOTAMIA, 1841.

I HAD hardly dismounted from my horse at Mossoul before my arrival was greeted by two Syrian deacons, one of them, on account of his riches the leading man among his people in that city, and the other one of the most learned among the clergy. They hailed my coming with great joy, and with demonstrations of cordial confidence, which placed me at once at my ease. My worthy friend Rassam, to whom I had written several months before, informing him that I would (God willing) be in Mossoul by the middle of June, had prepared my way for me, and as he knew well all my plans and designs, he was able to make my coming altogether acceptable. It was the 14th of June when I dismounted at the gate of the consulate, worn and weary from my journey across the desert. The consul had expected me that very morning, and, notwithstanding the great difficulties which I had encountered in my journey, I arrived true to my word. The sound of English, and the sight of friendly faces just after I had parted from my barbarous companions of the desert, fell like a sunbeam on my heart. I left the last of my Arab escort in the street, and as soon as I had crossed the threshold of the consul's gate, found myself among people in European dresses, and heard a hearty—*How do you do?* in my own tongue, which sounded like music just then, and beheld around me a little oasis of European comforts. I was too much exhausted to converse with my Syrian friends, and they left me promising to come in the afternoon. The last bed on which I had slept was the ground, and the last pillow a stone. I now stretched myself upon something that reminded me of other

lands, and fell into the sweet sleep that follows fatigue. At noon I was awake, my Turkish travelling dress exchanged for my own garb, and arrayed in my priestly robes was bowing with the consul's family in the solemn worship of the Church. In the afternoon the Syrians came in and my first inquiry was for their Bishop. He had gone to Constantinople on business. I delivered to them for him a copy of the Arabic translation of the Liturgy, and required them, in my name, to lay it before him on his return.* This they promised to do, and we turned to talk of other things. In the absence of the Bishop they, with one or two others, were acting as chiefs of the nation. I learned from them that there were two schools among the Syrians in the city, containing about 150 scholars. One of the deacons, at the Patriarch's request, was acting as teacher of one of them. The other was under the charge of a priest. The only learning taught in them was ancient Syriac, Arabic, and penmanship, and these in a very imperfect way. Yet their character was so much superior to any thing that had been known before in the city, that their establishment had been regarded as quite a phenomenon. The deacon lamented the insufficiency of the instruction given in the schools, but said it arose from the want of text books. None of the sciences commonly taught in American schools are known among the Syrians. Grammar, Geography, Arithmetic, Geometry, Algebra, and all other branches of Mathematics, History, Intellectual and Moral Philosophy, Chemistry, Natural Science, in all its departments, and every thing else that goes to make up a good education, are unknown to them even by name. I promised to supply some elementary books, which should first be submitted to the Bishop, and if approved by him, introduced into the schools.† The instruction in languages is exceedingly imperfect. The boys are taught to read Arabic which they understand, because it is their vernacular tongue. Syriac is their ancient national language, but it is learned in Mossoul as a dead language is among us, or rather, I should say, still more imperfectly, for the boys are only taught to read it by rote, as a parrot speaks, without understanding any thing of the meaning. The object of the instruction is to enable them to join in the services of the Church, which are in the ancient Syriac. It is on many accounts unadvisable to attempt to introduce a modern version of the Liturgy, and this, if it were to be done, it is not our business to interfere with. But it is an object of great importance to revive the knowledge of the ancient national tongue, which all ardently desire; and this revival itself would be enough to impart new life to the Syrian church, always acknowledging the inefficiency of the best instruments without the aid of the

* I have since seen him and given him a copy myself. Jan. 17, 1842.

† Such books procured, submitted to Episcopal inspection, and approved Jan. 17, 1842.

good Spirit. Their Liturgy embraces a religion nearly or quite as pure as our own. In some particulars relating to worship, it is even more primitive than ours. It was formed when life was most vigorous, piety most ardent, and the standard of christian obedience most exalted in the Church. What an invaluable blessing! Where would the Syrian Church now be without its Liturgy? What store-house of doctrine would it have had? What safeguard against error and corruption? What standard to which it might return? *The Bible* surely, one will say. True, most true; but by what way should it go back to the Bible, supposing it to have fallen into deep error? Without any such standard as a Liturgy, it would have believed its errors to be the truth and would go back to the Bible, only to defend them. This is the way with all errorists. But in their Liturgy they have the great truths of the Bible drawn out and set in order, and this done when Christianity was in its pristine purity. If they are in error, the forms which are constantly in their hands, the services which they hear every morning and every evening condemn them. It need only that they understand the language in which it is conveyed. I am happy to say, however, that I do not believe the Syrian Church to have fallen into any great error, if into any at all, excepting the practical failings which arise from having lost so much of the power of religion, and which will be dispelled like mist when that power is restored. When the light of their incomparable Liturgies shall once more dawn upon them through the knowledge of the ancient tongue, their religion will arise in beauty and loveliness, their candlestick now hid, will be displayed, and their light, now concealed beneath a bushel, will be set upon a hill. They will have no tedious way to retrace through intricate mazes of error. They will not break into schisms, because they have a common standard which they all love. They will find themselves surrounded by all the holy doctrines and forms of religion—of the religion of the Bible and of the early Church. It is its spirit, its life, its energy, that will be restored. How simple, how sure and how safe is the remedy! It is not ours to impart to them the treasures of everlasting life. They have them already. Blessed, consoling thought! Our work is one of fraternal love. We have nothing to break down, nothing to revolutionize. We have only to open their own store-house and pour out its hidden treasures in a living stream to make glad the city of their God. I consider therefore, the revival of the ancient Syriac tongue as a great work to be done in the Syrian Church. For this purpose it should be made, in part at least, the vehicle of instruction, for I would not exclude Arabic, which, as it is the language of the country, should not be neglected. The Syrian youth should be taught to read, and understand, and converse in Syriac. The books of instruction that are wanting should be prepared at least in part in that language. It should be made the language of home as well as of the Church. The Syrians themselves

would rejoice at its restoration. They would regard it as a blessing to the nation and the Church. The two schools at Moscow are the best to be found among them, and from what I have said of these institutions, it must be evident that they are wholly inadequate to the great objects of education, to say nothing of the fact that even this small pittance is withheld from the girls who are brought up in utter ignorance. There is needed a seminary of a high order for the training of teachers, who shall afterwards be sent out into the cities and villages of the nation to diffuse every where the light of sound learning. With this system of education, religious instruction should go hand in hand. But it should be instruction in the Church and by the Church. We have little or nothing to supply in this department. The services of the Church, and its theological standards, afford abundant material. It is only necessary to bring them into use. This, too, the Syrians fervently desire, but they have not the means. The nation is poor, worn down by oppression. There is not sufficient energy left to commence a course of improvement. They need friends and benefactors. Their ancient theology lies scattered in books, many of which are rarely to be found. They are preserved only by the slow and expensive labor of the pen, and who is to perform this labor where there are few, very few, able to purchase them. They need the aid of the press to preserve these treasures, and scatter them, like healing leaves, far and wide. They need the press, too, for the multiplication of books of instruction in the various departments of learning. Who will bestow upon them the blessings of the press? From school cards up to the text-books of science they are wholly destitute. Who will supply this deficiency? It is ours. We have undertaken the work—and in the strength of the Lord we will not turn back. There are hearts in the Church that will respond to this appeal. There are hands ready for the work. If it is ours, there are those who will acknowledge the call. The Lord will provide the instruments. I know that I do not speak to unwilling minds. I know my beloved Church too well to believe that it will be deaf to an appeal from any suffering and neglected member of the body of Christ. If one member suffers the other members suffer with it. This is the law of christian unity. O! let us not forget this law. As we love the Church, the pillar and ground of the truth—as we love the Saviour, who has taught us to be one, as he and the Father are one—as we acknowledge in ourselves the spirit of adoption by which we are made common children of a common Parent—as we prize our own inestimable privileges, and would rather die for them than that they should be lost to ourselves or our children, let us not forget the law of unity. Let no considerations, of earthly unbelief mar our faith, or impede our efforts. Our God is all-powerful, and the Church is able to do her duty. Listen, then, fathers and brethren, while I still plead for a holy cause—a cause no more mine than yours. Listen to all I have to say

with a candid mind ; listen, and then judge. Through my own poverty of mind and speech I may fail to express the depth and fulness of my convictions. But, oh ! if God should give me grace to plead as powerfully to others, as the voice of duty pleads in my own heart, I know I shall not speak in vain.

I have already made some allusions to the Syrian schools in Mossoul. When the present Patriarch returned from Constantinople in 1838, he visited most of the towns and villages of his people as far south as Aleppo, and established every where schools for the instruction of the children, and appointed teachers. These schools still continue. At least nothing is known to the contrary. So unfrequent is communication between different parts of the country, that half of them might indeed die without its coming to the knowledge of the Patriarch. The best of these schools are those at Mossoul. There, as you have seen, they are very imperfect both in the means and mode of instruction. In other places they are hardly worthy of the name of schools. Nothing that is useful is taught in them, excepting to read Syriac without understanding it, and this can hardly be reckoned a very useful acquisition. Yet this is the best instruction that the nation can afford after a special effort made by the Patriarch in person. The reason of the failure is, that they have not three very necessary prerequisites to general education—*no qualified teachers—no books of instruction—no means to support schools* ; nor can they of themselves prepare teachers or provide books. The mass of the children, the girls especially, are brought up in almost utter ignorance, and this state of things has prevailed for centuries, under the galling and mind-crushing oppression of Mohammedanism. The consequence is that moral energy has declined ; the restorative power that survives while knowledge, even in part, remains, has died ; the nation is impoverished by injustice, and the sole prospect, nay, the moral certainty for the future is, that without aid from abroad, the downward course will continue until the nation has reached the lowest depths of ignorance whence so many passages open into the dark caverns of error and sin. The restoring power must, therefore, be applied here, in the great work of educating the nation, and that plan will be most comprehensive and feasible that shall aim primarily at the three points above mentioned, the supplying of *means, books, and teachers*. The work should be nothing less than elevating the nation, and not the establishment of a few schools for general and miscellaneous instruction. A plan should be distinctly formed at the outset, embracing, not a few hundreds of the population of a single town or district, but the whole Church, and so arranged that it may tend immediately and powerfully to provide the whole Church with the means of growth and advancement.

Another essential element of such a work is, that it be made, as far as possible, and as soon as may be, entirely the work of the nation itself. The project of training the Syrians by means

of numerous teachers from abroad, scattered in different parts of the country, is impracticable on account of the expense, and unadvisable on account of its inefficiency. There might be an American teacher with his school in Mossoul, another with his school in Mardin, another in Diarbekir, another in Kharpout, another in Urfah, (the ancient Edessa,) another in Damascus, and another in Aleppo. Each might be the centre of his own little sphere, and might do great good in it. But this alone would not accomplish the design of providing for the wants of the nation, unless there were such a teacher in every town and village, which, of course, is impracticable. It would also be taking the work out of the hands of the nation, instead of preparing the nation to undertake it itself. Our business is to help them; not to do their work. The object is to lay a foundation upon which they may build themselves. This, under God, is within our power, and may be done within a reasonable time. It requires three things: first, that teachers be trained; secondly, that the nation be supplied with books; and thirdly, that they be aided by pecuniary means from abroad. Books will be of no use without teachers; teachers cannot be supported without means, and means will be of no use without both books and teachers. The three things hang together and cannot be separated; let us consider them in their order.

First, *the Syrians need teachers.* Their most learned men are learned only in the ancient theology of their church. There is not, I presume, one competent to instruct in the most common branches of education. Take one of the most common—*geography*. I am safe in saying that there is not a Syrian (unless it may be one who has visited Europe) whose knowledge of geography is equal to that of most children of 10 or 12 years among us. I need not say, therefore, that they have no teachers. They are, indeed, in this respect, utterly destitute.

They earnestly desire teachers. Every one with whom I conversed, the Patriarch, the Bishops, the Priests, the Deacons and the Laity, lamented their destitution.

They cannot provide teachers for themselves. They have not the means for training them. They are too poor. They have enough to do to endure the extortions of their Mussulman rulers. They have not books of instruction. They are not to be found among them. They cannot be made by them, because no one is competent to the task. If they could be made, they could not be multiplied, for they have no press, and, as I have said, transcribing is too expensive to be carried on to any great extent. I have in my possession a book in Syriac, transcribed during the last year in Mossoul for an English clergyman. It contains 200 pages, and the cost of paper, transcription and binding, was \$26 50. The expense of transcribing alone was probably about \$25. The Syrians, then, are not in a state to train their own teachers. They have not the *means* for doing it, nor the *instruments*, which are the books and other apparatus of learning

necessary for the purpose; nor the *agents*, men themselves qualified to train teachers.

They need, therefore, a helping and guiding hand. If they have not in the world christian friends and brethren able and willing to help them, their state is helpless indeed. They will fall inevitably deeper and deeper into error and superstition, into which many of them have already been drawn. If they have brethren able to help them, but unwilling, upon these last will rest the sin of such a lapse.

It is not for any of us to penetrate the mysteries of God's counsels, but I fear it will not be well with my beloved Church, if she has the heart to refuse a cup of cold water to a thirsty disciple. "As ye did it not unto these my brethren, ye did it not to me." Better that while we have feet to walk and hands to labor and bread to eat, we go to the ends of the earth, and be spent even to death and divide our last crust, than endure the curse of such a sentence from our Lord and Master. Can we plead inability? We have more than a thousand clergymen. Four or six would be enough for this work. Is it too much for a brother's love to spare? How many fours and sixes could be found to take their place. Glean them from those who go unnecessarily to the bar or to medicine or to merchandise. Glean them from the thousands whom parental faithfulness might train for the service of the altar. If we were intent on doing the work, how easy it would be! How many expedients can earnest love find out! How can it straiten itself even, for the sake of doing good. But we need not straiten ourselves. It is out of a goodly abundance that we give this cup of cold water. God has blessed our lot and increased our ministry in a larger proportion than that of others. Have we no first fruits, no tithes to offer? But have we the *means*; the men and the pecuniary means are the supply demanded of us. I speak now only of external agencies, and not of that first and highest of all human agencies—prayer. We have the *men*; have we the *means*? If each member of our Church would contribute **TWO CENTS YEARLY** to this enterprise, it would sustain it at a higher estimate of expense than it is likely ever to reach. It does not please me to make such calculations in the service of Christ, but I am compelled. I would rather appeal to that love which burns generously in every true Christian heart. I would even appeal to the spirit of modern enterprise, if it were not a dangerous principle in such a matter. I would ask whether each or any of them are equal to this in moral sublimity, in courage, in gain to the human race. I would ask whether an expedition to the Arctic or Antarctic zone, in search of the magnetic pole or a North-West passage, bears a moment's comparison with an enterprise for reviving an ancient and venerable Church, and establishing a centre of intellectual and moral light amidst the sombre night-shades of the myriad-peopled Old World. I do not believe a philan-

thropist, least of all a christian philanthropist, would hesitate for an answer here.

Upon you then, Fathers and Brethren, I throw the decision of this question which I am so poorly able to present in all its magnitude. Meet it not with cold, selfish and calculating hearts. Neither meet it with a zeal that will burn to-day and expire to-morrow. I dread both, but I would rather be repelled at once, and see the Syrian church go down to ruin without a finger raised to save it, than to see a helping hand warmly and hastily thrust forward, and drawn back with sudden coldness when the first obstacle meets it. If undertaken at all, let it be with the prudence that becomes men, and the enduring faith that becomes Christians. Let it be undertaken to be persevered in; not for a day or an hour, but till the Church of Christ in the land of its birth shall arise and shine with the light of its early radiance and the glory of its vigorous prime.

Secondly. *Books are needed.*—I have already alluded to the want of books. The mass of Syrian literature is religious and ecclesiastical, and even from this, most of the people and a large proportion of the clergy are excluded, from its being in the ancient tongue and from the scarcity and expense of copies. In all other departments of knowledge the want is complete, and there are none who can supply the deficiency; and if it could be supplied, they have no means of multiplying books of which they can avail themselves. They are dependant then upon others, and upon whom more than upon those who have with them a common Episcopacy, a common Church order, a common creed, and and above all, a common Christian brotherhood.

Thirdly. *They need pecuniary aid*, to enable them to train teachers, to multiply books, to preserve their own literature from destruction, to extend the blessings of education to all classes of their people and every part of their Church, to support schools, and, I will add, to rear an educated clergy. Their nation has become poor. Some who are rich do not understand enough of the advantages of education to make sacrifices for it. The clergy are almost universally poor. Those who have property, conceal it from fear of oppression. In Mossoul, if a man is believed to be wealthy, he is marked by the watchful eye of government, and is persecuted, under various pretences, until he is ruined. I need not enlarge on this point, since it is the least of all their necessities, and if they were ever so able in temporal respects, they could not, without aid from abroad, rescue themselves from the depths of ignorance. It requires knowledge to be conscious of ignorance, and although the Syrians have some vague and general idea, that as a nation they are destitute of learning, and most freely confess the same, yet they have a very imperfect conception of the advantages of education; too imperfect to induce them to make great pecuniary sacrifices for the sake of it, even if they were capable of such sacrifices, which I am well assured they are not. From every point, therefore, the

appeal comes home to us with power. Shall we listen to it? Have we the heart to be deaf to it? Can we look with coldness upon the wants of brethren, however distant, or feel that we have no interest in their necessities and tribulations? I have misunderstood the principles and feelings of my Church, if they are such as these. I believe that my humble pleadings will meet with a cordial and hearty response. A few months will show whether my hope is vain.

I have spoken of the state of education among the Syrians. I now proceed to give you some account of their religious and moral condition. And first of their doctrines. In matters of faith the Syrian Church differs from our own in two points, with regard to the nature of Christ, and the procession of the Holy Ghost. I have touched upon both these subjects in a former communication, and shall allude to them now chiefly because some notice of them is necessary in a sketch of Syrian faith and practice. As I have formerly stated their doctrine, what I shall now say will be by way of explanation. And first, the Syrians though Monophysites, do not deny the doctrine of *two* natures in Christ. On the contrary, they assert it most distinctly and fully. Secondly, they do *not* affirm that these two natures are so united as to be mingled and confused. On the contrary, they reject every expression which implies such a union. They believe precisely as we, that there are in Christ two natures, that he is God and man; God, of the substance of the Father begotten before the worlds; and Man, of the substance of his mother born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting." *Athanasian Creed*.—How then, it may be asked, are they Monophysites or believers in one nature? I will answer by an illustration. One day I put into the hands of the Syrian Patriarch a copy of the Prayer Book in Arabic. He very soon fell upon the Articles of Religion, and began to read. The second arrested his attention. "The Son which is the word of the Father begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one," "thus far," said the Patriarch, "our own belief could not be expressed more clearly—*two whole and perfect natures joined together*, not mingled—this is precisely our belief; but the next word—"person"—joined together in one "*person*," this word we do not use; we would say "*nature*," joined together in one "*nature*." The rest agrees with our own creed—"never to be divided, whereof is one Christ, very God and very man." From this you will see the precise difference between the Syrians and others, including the Greek, the Latin, the English and the American churches. *They* hold to "two whole and perfect natures joined together in one *nature*;" *we* to "two whole and perfect

natures joined together in one *person*." The difference is in the use of a single word. But oftentimes different words are used without any difference of meaning, and it may be so in the present instance. I would not speak over confidently on such a subject, but I may say that after conversing repeatedly and long with the Patriarch, with the Bishop of Mossoul, the Bishop of Mardin, and others of the clergy, after turning the subject in every manner I could think of, and using every mode of expression and illustration that I could suggest, I could not discover the minutest difference between their *meaning* of the word *nature* and our *meaning* of the word *person*. I have repeated these conversations again and again, but always with the same result. I have no delight in such discussions. After the first and second which I held, when it became clear to me that the whole Syrian church was causelessly and sinfully separated from almost the entire body of Christ's church, the subject became exceedingly painful, and often afterwards did I turn away from such discussions to hide myself in my chamber, and weep over that ancient rending asunder of our Lord's body, which love and forbearance might have prevented. I have no disposition to conceal any real, least of all any essential, differences between ourselves and others. It is not by a process of Syncretism, merging differences great and small in an indiscriminate passion for union, as if a unity of church order were superior or equal to a unity of faith, that we are to do our appointed work among these churches, but by holding up our own pure light, and letting it shine calmly and serenely, till, attracted by its heavenly radiance, our brethren shall kindle upon their darkened altars as bright and holy a flame. And yet what christian heart can but rejoice and be thankful for every evidence that appears of our differences being really less than, in our ignorance of each other, we may have supposed? Do I speak to one whose bosom does not swell with emotions of gratitude when he hears that the ancient and venerable church of the Syrians does not deny the truth, so dear to us, of the divine and human nature of the Saviour? Or is there one whose heart does not warm with a more tender compassion, if not with a new-born love, when he knows that though our Greek brethren wear the chains of corruption and superstition, they have not bound them upon them with solemn resolutions and vows, with the decrees of councils, and the denunciations of anathemas? I believe that there is no one who would not rejoice and give thanks to God for these things.

Again; the Syrians differ from us in respect to the procession of the Holy Ghost. In the Nicene creed, as we read it, we acknowledge our belief "in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son." In the same creed, as it is used by all the eastern christians, the words, "*and the Son,*" are not to be found. In the Syrian church, the whole creed, with this exception, is the same as ours. As an

historical question, I suppose that it would be generally acknowledged among us, (I know that it is so acknowledged by some most eminent for ecclesiastical learning,) that these words were not originally in the creed, that they were never used in any of the Eastern Churches, and that they were first instituted in the Western church, probably earliest of all in Spain. It does not, however, follow from this that our doctrine is wrong, nor do the Syrians pretend this when it is explained according to the language of scripture. They acknowledge that the Holy Ghost proceeds from the Son as a messenger; that HE is the Comforter sent by Christ. They acknowledge, therefore, the procession "from the Father *and the Son*," and the sense in which they acknowledge it is the sense which seems to be the common one, and for aught I know, the only one, among us.

In the historical argument as to the time and place of the insertion of the words, "*and the Son*," the Greek church in its great quarrel with the Latins, seems to have had the advantage, —the words were not to be found in the original copies, and if the same strife were to be repeated, probably the result would be the same. If, therefore, all other causes of division being removed, this only remained, and it were necessary for the sake of restoring Christian union that the Eastern should add or we erase these words, the sacrifice must be ours. But in such a case no change probably would be necessary on either side, for when the sundered churches of Christ shall have approached so near to primitive union that there shall be left between them no other barrier than this, a simple explanation will suffice to remove the whole subject from the arena of discord. As it is, I have, I trust, said enough to show that the doctrinal differences between the Syrian and the Western churches are verbal rather than real, and I shall rejoice if this fact shall appear to others as it does to me, to form a new obligation upon us to do good to the Syrians as to those who are of the household of faith.

I have dwelt so long upon apparent differences that I must run more rapidly over the real resemblances, though they are of infinitely greater importance, and such as every Christian man must love most to dwell upon. The Syrian formulary of faith is the Nicene creed, which is the same with them and with us, excepting the three words which I have just noticed. What we call the Apostles' creed is not known among them. They have no Articles of Religion. Their creed is the simple formula of their faith. They hold the necessity of faith in Christ and of good works, rejecting, however, the pernicious doctrine of works of supererogation. They have the same canon of scripture with ourselves, reading the Apocryphal books "for example of life and instruction of manners," but not admitting them to be canonical. They deny the doctrine of Purgatory, and seem never to have heard of Transubstantiation. They administer the Eucharist

in both kinds, and have never been corrupted by "the blasphemous fable and dangerous deceits of Masses." They allow marriage to priests and deacons, but not to bishops. A priest, however, may become a bishop after the death of his wife. They have no worshipping of images or of pictures, no holy water, no unhallowed veneration of relics. They retain the ancient usages of unction in baptism, washing the disciples' feet and anointing the sick—this last, however, in the sense of the apostle, with prayer for the recovery of the sick, and not as extreme unction.

They have never dreamed of the invention of indulgences, and I have uniformly heard them speak of it with astonishment and horror. I need not add, as it is common to all the Eastern churches, that they reject the doctrine of the supremacy of the pope, and regard him simply as the Patriarch of Rome, holding of right no power out of his own church.

I have thus given you a running sketch of the faith of the Syrian Church; of their practice I shall speak hereafter. From what I have now said, you will discover that a very good degree of doctrinal purity prevails among them. To me it is a matter of astonishment that after so many ages of ignorance they remain nearly or quite the same as when they separated from the Greek church. It can be attributed under God, to no other cause than their use of a Liturgy. Here, while knowledge has departed, the mind has become degraded by fourteen centuries of Mohammedan oppression; here, enshrined as in a sanctuary lay the imperishable truths of former days, unchanged, untouched; a treasure growing more precious as age after age passed over it, and gathering around it new ties of tender and hallowed associations, as each succeeding generation added to the long train of fathers who had preserved it. Here too, as upon an ancient foundation, unshaken amidst the storms and tempests that have swept over this fair portion of the heritage of man, may, if we are faithful, the Syrian church again rise in beauty and in glory. From this same treasure-house she may adorn herself to go forth and meet the bridegroom at his coming. From this her ancient armory she may gather up her weapons long unused, and wield them once more against the hosts of Paganism and Infidelity.

If we are faithful! But if we are *not* faithful! Then may we already "see the beginning of the end." That armory will be opened and rifled by enemies who are watching day and night to possess it; that foundation will be removed, that treasure will be stolen away, and we who look idly on will see one more link struck from the bright chain of faith—one more church swept, like that of the Chaldeans, from the ranks of those who "have kept Christ's word, and have not denied his name." Rev. iii. 8.

[TO BE CONTINUED.]

INTELLIGENCE.

MISSIONARY NOTICES (DOMESTIC).—The Rev. R. F. Cadle, of the Prairie Village Mission, Wis., has become the missionary at Whitewater, (and vicinity) Walworth Co., Wis.

The Rev. J. B. Britton, has resigned his appointment as the missionary at New Albany, Ind., (and taken charge of a parish in Ohio); the Rev. Edward Reed, as missionary at Randolph, Tennessee; the Rev. J. E. Sawyer, as the missionary at Greensboro, Alabama; the Rev. A. E. Ford, as the missionary at Key West, Florida; the Rev. Edward Waylen, as missionary at Jackson, Michigan.

THE ANNUAL MEETING OF THE BOARD OF MISSIONS commences its session in St. George's Church in this city, at five o'clock, P. M., on Wednesday, June 22.—The annual sermon at the same church in the evening, service to commence at half past seven o'clock. Preacher, the Rev. A. H. Vinton, M. D., rector of St. Paul's Church, Boston. The official missionary meeting of the Board is appointed for Thursday evening, (the 23d,) at the Church of the Ascension, at half past seven o'clock, P. M.

THE REPORT OF THE REV. MR. SOUTHGATE'S VISIT TO MESOPOTAMIA is commenced in the present month, to be continued through several succeeding numbers.

WEST AFRICAN MISSION.—The Rev. Samuel Hazlehurst, of Philadelphia, is appointed missionary to Africa, and designs embarking for Cape Palmas, the first favorable opportunity after the middle of June. Mr. H. is from the Church of the Epiphany, Philadelphia, and has passed through his theological course at the seminary at Alexandria, D. C. Previous to his departure Mr. H. will avail himself of the opportunity of presenting the claims of the African Mission in Pennsylvania and elsewhere.

Note.—Several Rectors having supposed that the acknowledgments at the head of the Circular addressed to them by the Foreign Committee, in January last, extended to the end of the year 1841, they are requested to note, that no contributions subsequent to June 15, 1841, are included in that Table.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from April 15th to May 15th, 1842.

<small>DIocese of MASSACHUSETTS.</small>	
Boston, P. T., \$50; Anonymous, (for Logansport, Ind.,) \$2	52 00
Stockbridge, St. Paul's Church, - - - - -	4 33
Newburyport, St. Paul's Ch., legacy of Mrs. Mercy Bass, -	100 00—156 38
<small>DIocese of RHODE ISLAND.</small>	
Bristol, St. Michael's Ch., J. D. W. Perry, (for Michigan,) -	10 00
Lonsdale, Christ Church, (for Bishop Kemper's mission,) -	20 00—30 00
<small>DIocese of CONNECTICUT.</small>	
Guilford, Christ Church, (a lady,) - - - - -	1 00
Kent, St. Andrew's Church, - - - - -	66
Meriden, St. Andrew's Church, - - - - -	2 41
New-Haven, Trinity Parish, (for Church at Evansville,) -	30 00
Plymouth, St. Peter's Church, (for Ch. at Flint, Mich.,) -	20 00
Roxbury, Christ Church, - - - - -	4 34
Washington, St. John's Church, - - - - -	1 37
Waterville, St. James' Church, - - - - -	5 00
Miscellaneous, \$6; Lamb Patterson, 25 cts., - - - - -	6 25—71 03
<small>DIocese of NEW-YORK.</small>	
Flushing, St. George's Church, for church at Flint, - - -	25 00
Schenectady, St. George's Church, for do. - - - - -	10 00
Whitehall, St. Paul's Church, for do. - - - - -	6 00
Miscellaneous; a custom-house clerk, \$11; a friend to miss., \$10,	21 00—62 00
<small>DIocese of WESTERN NEW-YORK.</small>	
Bath, St. Thomas' Church, - - - - -	2 00—2 00
<small>DIocese of NEW-JERSEY.</small>	
Camden, St. Paul's Church, - - - - -	5 00
Morristown, St. Peter's Church, Dr. McKnight, - - - - -	3 00
Orange, St. Mark's Church, (legacy of Mr. S. Williams, \$100,)	114 00—122 00
<small>DIocese of PENNSYLVANIA.</small>	
Hamden, Grace Church, - - - - -	6 00
Philadelphia, St. Luke's Ch., Sunday school for Prairieville, -	15 00
Pequea, Rev. E. T. Buchanan, - - - - -	6 00
Westchester, Church of the Holy Trinity, - - - - -	7 30—34 30
<small>DIocese of DELAWARE.</small>	
Wilmington, Trinity Church, - - - - -	6 00—6 00
<small>DIocese of MARYLAND.</small>	
Ann Arundal Co., Christ Church, - - - - -	5 04
Baltimore, St. Peter's Church, Miss J. L., for Jubilee College,	10 00
“ Christ Church, for Bishop Kemper's Mission, - - - - -	30 00
“ Co., Sherwood and St. John's Parishes, - - - - -	5 00
“ Co., St. Thomas' Church, - - - - -	40 00
Cecil Co., St. Augustine Parish, - - - - -	3 00
Ellicotts Mills, St. John's Church, (for Bishop Chase,) - -	6 00
Montgomery Co., St. Bartholomew's Church, (a lady, \$5,) -	14 36
“ Prince George's Parish, - - - - -	12 12—125 52
<small>DIocese of VIRGINIA.</small>	
Fredericksburg, St. George's Church, - - - - -	7 00
Leesburgh, St. James' Parish, (\$10 for Church at Evansville,)	45 00
Alexandria, D. C., Christ Church, (a friend,) - - - - -	5 00—57 00
<small>DIocese of SOUTH CAROLINA.</small>	
Charleston, St. Michael's Ch., (Work'g Soc., \$35; a family, \$5,)	105 53
“ St. Phillip's Church, - - - - -	120 00
“ St. Peter's Ch., (a lady, \$20; do., \$20, do., \$15,) - - -	55 00
“ St. Paul's Church, - - - - -	40 00
Grahamville, Holy Trinity Church, - - - - -	98 50
Pendleton, St. Paul's Church, - - - - -	53 25
St. Bartholomew's Parish, (for Marshall, Michigan,) - - -	20 00
St. John's Island, St. John's Ch., (Rev. Mr. Young's family,)	
\$21; T. C., \$2 50; Mrs. T. C., \$2 50; P. C. P., \$10 15; col-	
lection, \$1 70, - - - - -	37 85
Winyaw, Prince George's Church, - - - - -	9 35—539 48
<small>DIocese of GEORGIA.</small>	
Macon, Christ Church, (one half,) - - - - -	10 00
Montpelier Institute, (one half,) - - - - -	3 56
Savannah, St. John's Church, (one half,) - - - - -	20 00—33 56

DIOCESE OF MISSISSIPPI.	
Woodville, St. Paul's, (a missionary station,) - - -	7 75— 7 75
DIOCESE OF MICHIGAN.	
Kalamazoo, St. Luke's Church, (a missionary station,) - -	5 00— 5 00
DIOCESE OF INDIANA.	
Logansport, St. Paul's Church, (a missionary station,) - -	4 00
New Albany, St. Paul's Church, (a missionary station,) - -	20 83— 24 83
DIOCESE OF ILLINOIS.	
Collinsville, St. James Church, (a missionary station,) - -	2 00— 2 00
DIOCESE OF MISSOURI.	
Palmyra, St. Paul's, (a missionary station,) - - -	6 44— 6 44
WISCONSIN.	
Beloit, St. Paul's Church, (a missionary station,) - - -	3 00
Milwaukie, St. Paul's Church, (a missionary station,) - -	6 50— 9 50
DIOCESE OF KENTUCKY.	
Jefferson Co., St. Mathew's Church, - - -	12 00
Louisville, St. Paul's Church, - - -	74 75— 86 75
DIOCESE OF TENNESSEE.	
Bolivar, St. James' Church, (a missionary station,) - - -	10 00— 10 00
Total contributions since June 15, (eleven months,) \$21,550 59	Total, \$1,391 54
Total amount of payments since the same date, \$30,837 66	

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th April to 15th May, 1842.

MAINE.	
Gardiner, Christ Ch., 5 mo., Miss. coll., \$50; Sun. sch Mon. col. for support of J. V. Gardiner and Ann Richards, Africa, 4th year in part, \$20 - - -	70 00
Portland, St. Stephen's Ch., Sun. sch., ed. of Jas. Pratt, Afr. 1st pt, - - -	20 00— 90 00
MASSACHUSETTS.	
Boston, St. Paul's Church, Miss. Assoc., - - -	36 00
“ Grace Church, Sunday school, for sup., of 15 native children in Africa, from 1st July, 1842, to 1st Jan. 1843, - - -	150 00
Bridgewater, Trinity Ch., “Rector's little ones,” \$10; H. M. B., \$5; J. J. B., \$5, - - -	20 00
Roxbury, Christ Ch., Easter offer., (half) \$434; S. Patterson, \$1, - - -	5 34
St. Andrew's Ch., Lent and Easter offerings, (half) - - -	66
Springfield, Christ Church, - - -	12 00
Stockbridge, St. Paul's Church, - - -	4 35— 228 38
VERMONT.	
Arlington, St. James' Church, Easter collection, - - -	36 14
Burlington, St. Paul's Church, - - -	35 00— 71 14
RHODE-ISLAND.	
Lonsdale, Christ Ch, Sun. sch. towards support of a child in Afr., - - -	11 00— 11 00
CONNECTICUT.	
Fairfield, Trinity Church, - - -	20 00
Meriden, St. Andrew's Church, (half) - - -	2 41
Trumbull, from a friend to missions, - - -	5 00
Washington, St. John's Church, - - -	1 37
Wolcott, Ladies' Sewing Society, - - -	3 00— 31 78
NEW-YORK.	
Hempstead, St. George's Church, monthly offerings, - - -	3 00
New Rochelle, Trinity Church, - - -	27 00
Newtown, St. James Church, monthly offerings, - - -	15 00
New-York, All Saints' Church, - - -	77 00
“ Grace Church, for Africa, - - -	100 00
“ from two friends of missions, for Africa, - - -	100 00
“ from Young Men's Church Miss. Soc., towards support of Rev. Dr. Savage, Africa, to Jan. last, - - -	125 00— 447 00
WESTERN NEW-YORK.	
Ithaca, from two ladies for the Greek Mission, - - -	7 00— 7 00
PENNSYLVANIA.	
Leacock, Lancaster Co., Christ Church, - - -	16 25
Pequea, Chester Co., St. John's Church, - - -	14 75
Philadelphia, St. Andrew's Ch., for Afr., \$74; for Gre., \$63 83; general, \$1, - - -	138 83
“ Church of the Epiphany, for Greece, \$72 23; for	

China, \$72 23; for ed. of Sarah Lloyd Smith, Africa, \$20; Sew. Soc., for Africa, \$200; children of Sunday school, for ed. of Stephen H. Tyng, Wm. Bryant, Sarah C. Porter, and Caroline P. Rand, Africa, \$80; children of Sunday school, for support of a child in Greece, \$80,	524 46
Philadelphia, Trinity Ch., Young Ladies' Bible Class, Easter off.	7 00—701 29
DELAWARE.	
Middletown, St. Ann's Ch., from a member, for Africa, - -	2 00
New-Castle, Emmanuel Ch., - - - - -	5 00
Wilmington, Trinity Ch., - - - - -	4 00— 11 00
MARYLAND.	
Baltimore, St. Peter's Ch., for Constantinople, \$50; do. Miss M. H., for do., \$5; Miss. Soc., support of two boys in Africa, \$40, - - - - -	95 00
" Christ Ch., Sunday offerings, \$105; for Africa, \$16 31; for Mardin, \$3, - - - - -	124 31
Georgetown, D. C., Christ Ch., Ladies' Sewing Soc., for Africa, \$30; offerings, \$58 60, - - - - -	68 60
Montgomery Co., St. Bartholomew's Ch., - - - - -	5 00—312 91
VIRGINIA.	
Alexandria, D. C., balance of subscription of C. F. Lee, Esq., \$25; from a friend, \$5, - - - - -	30 00
" St. Paul's Ch., \$21 25; for Africa, \$5 25, - - - - -	26 50
Clarke Co., Wickliffe Parish, - - - - -	30 00
Fredericksburg, St. George Ch., Working Soc., for Africa, \$20; do. weekly offers., \$5 75; do. Infant School, for Greece, \$4 50,	30 25
Leesburg, St. James' Ch., colored Sunday scholars, towards education of William A. Powell, Africa, - - - - -	1 00
Norfolk, Christ Ch., \$248 40; less premium \$18 40, \$230; say from Sunday school, Christ Ch., for support of Thomas L. Robertson, Africa, \$27; from members of Christ Ch, \$203,	230 00—347 75
SOUTH CAROLINA.	
Charleston, St. Philips's Ch., for Mardin, \$5; for Africa, \$35; for Texas, \$40, - - - - -	80 00
" St. Stephen's Chapel, colored congregation, education of Theodore Dchon, Africa, 1st payment, - - - - -	20 60
" St. Michael's Ch., offerings, \$24 17; Social Reading and Working Soc, \$35, - - - - -	59 17
" St. Peter's Ch., for Rev. Dr. Boone's salary as missionary to China, - - - - -	1000 00
Clarendon, St. Mark's Ch., - - - - -	105 00
Grahamville, Church of the Holy Trinity, - - - - -	57 00
Radcliffborough, St. Paul's Ch., - - - - -	25 00
St. Matthew's Parish, - - - - -	20 00
St. John's Island, St. John's Ch., clergyman's family, \$31; P. W. J., \$10; E. F. J., \$10; Mrs. R. L., \$5; T. C., \$2 50; Mrs. T. C., \$2 50; Mrs. M. J. V., \$3; Mrs. J. R. T., \$2 50; L. W., \$5; Mrs. F., \$2 50; S. S., \$1 25; B. W., \$5; colored communicants, \$1 25, - - - - -	81 50—1447 67
GEORGIA.	
Augusta, St. Paul's Ch., - - - - -	31 00
Macon, Christ Ch, (one half) - - - - -	10 00
Montpelier Springs, 3 mons. collection at the Institute, (one half)	3 56
Savannah, St. John's Ch., (one half) - - - - -	20 00— 64 56
OHIO.	
Cincinnati, St. Paul's Ch., to carry into effect the resolution of the last General Convention, in relation to the Jews, - - - - -	50 00
Stebenville, St. Paul's Ch., balance of second year's appropriation, for education of Philander Chase, Africa, - - - - -	10 00— 60 00
KENTUCKY.	
Lexington, Christ Ch., Sunday school, - - - - -	5 00
Louisville, St. Paul's Ch., \$74 75; Sunday school, for support of William Jackson, Africa, \$11, - - - - -	85 75— 90 75
	\$3922 23
N. B. Received from the American Tract Society for Greece, \$200; for Africa, \$200, - - - - -	400 00
	\$4322 23
(Total since June 15th, \$25,223 24.)	

APPENDIX Aa.

Remarks of the Missionaries; showing the state of their respective missions; being from their Annual Reports under that head. The statistics of their Annual Reports have been arranged into a Table. See Appendix Ab.

INDIAN MISSIONS.

Duck Creek, Wisconsin, Hobart Church; Rev. Solomon Davis, missionary.

The Chiefs having expressed a desire to accompany my annual report in a talk, I delayed for a few days to enable them to come together for the purpose, believing it would be as satisfactory to the Committee to have them speak for themselves. In a full council yesterday they delivered the enclosed, which was carefully written down by me, and signed by them, and is forwarded in accordance with their wishes. It is a simple and honest expression of their gratitude for the blessings of the Gospel, and contains in itself an evidence that the efforts of the Committee in behalf of their tribe are appreciated.

" To the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America.

" Reverend Fathers! The chiefs and head men of the Oneida Nation, being assembled in council for the purpose, are desirous of speaking a few words to you. They know you will listen as fathers to their children, for your ears are never turned another way when the Oneidas speak.

Reverend Fathers! Our voice is the voice of gratitude, an expression of what we have long felt, and of what we still feel, for your kind care and attention to the spiritual wants of our nation. We thank you for the rich blessings scattered in our path. They are not trodden under foot; some turn aside and refuse to gather them up, but the largest portion of our nation obtain through them a knowledge of the way of salvation.

Reverend Fathers! The glad tidings of the blessed Gospel of the Son of God have not been preached to the Oneidas in vain. It has entered our ears. It has found the way to our hearts. Many of our nation love to listen to it. Many are made happy under its influence. All look upon the religion of the Gospel as the right path, the only path of safety.

Reverend Fathers! The chief Gospel messenger placed over the Oneidas, to whom they look as their spiritual father, is ever watchful over his red children; he often finds the way to our houses. His talk is kept in our hearts, his hand always points to another and a better world. He tells us to try to meet him there; that as we have not much strength, we must not depend too much upon ourselves, nor forget that a firm belief in Jesus, followed up by a good and holy life, will alone enable us to do it. We love our Rt. Rev. Father in God. His presence makes us strong; we rejoice that he has been sent to us.

Reverend Fathers! Our missionary is with us; we hope he will be encouraged long to remain; we could not well do without him; his health is not good. We fear that we hang upon him too much, but he does not become weary. It is now more than six years since you gave him to us. He has not been away from his duty once during the time, unless it was when we sent him to transact business for our nation. We regard this as an evidence that he loves our people, and we hope the Good Spirit will reward him for it.

Reverend Fathers! You must bear with us. We are weak; we are wicked. In good things we move slow. The light must shine a great while before the darkness which is upon us will be made to disappear. We pray the time may come when the Oneidas will refuse to walk in darkness, and all become children of light.

Reverend Fathers! In temporal things, as a nation, we are living in prosperity. It is to you we are indebted for this also. You found us in trouble. Your hand came to our help. Our home here was secured and made fast. Our people then, for the first time, sat down in peace. Your kindness can never be forgotten by the Oneidas.

Reverend Fathers! May the great and eternal Spirit, who put it into your hearts to do good to our nation, continue to watch over your deliberations, and give success to all endeavors for the extension of the Holy Church, the establishment in the world of the kingdom of our Lord and Saviour Jesus Christ. This is all we have to say.

Done at our Council Fire at Duck Creek, this fifth day of April, A. D. 1842, and signed by the Chiefs and Councillors in behalf of the nation.

Cornelius X Stevens,
Neddy X Atsequette,
John X Augusti,
Henry X Peroles,
Elijah X Shenando,
Adam X Swamp,
Daniel X Williams,
Lodwick X Thomas,
Jacob Carmeling,

Chiefs.

Isaac X Silas,
Anthony X Otsequitte,
Elijah X Dowless,
Aaron X Hill,
Isaac X Williams,
Peter X John,
Lewis X John,
Genus X Nimham,
Isaac X Stevens,

Councillors.

Green Bay Mission School, Wisconsin; Rev. Solomon Davis, Superintendent.

This establishment has, for the year past, been conducted with the same efficiency which has hitherto characterized all who are more immediately concerned in the management of it. The Misses Crawford have done what they could for the common benefit, and Mr. Sherwood has managed his department well. According to an estimate given in by him, the products of the farm amount to \$445 30. It is hoped that for the ensuing year we shall not need so much, in addition to our resources, for the support of the mission.

MAINE.

Augusta, St. Mark's Church;

Rev. F. Freeman, missionary.

The past year has been one of great pecuniary effort; the parish having caused to be erected a commodious and beautiful edifice for public worship, towards defraying the expense of which they have already paid about \$3,300, and this while they have made a sacrifice of about the same amount of property in pews in several meeting houses, and having also raised about \$600 by subscription for the support of the Gospel in making up the rector's salary, and paying other ordinary and necessary expenses for sexton, wood, &c., the crippled state of all business notwithstanding. These facts are submitted as helping to show the state of the mission. But to give a fuller view, it must also be stated, that we have not yet succeeded, though it has been ardently desired by us, in convincing all who call themselves Christians, that the Church, either here or elsewhere, is not deserving the imputations so often cast upon it. The Church here, as she is wont every where, meekly pursues her way and, God helping her, silently, gradually, and constantly extends her holy influence, practically replying to all who would have her come down from the great work she is accomplishing; "if any be contentious, we have no such custom, neither the churches of God."

NEW-HAMPSHIRE.

Manchester, St. Michael's Church; Rev. W. H. Moore, missionary.

As the parish of St. Michael's was only organized in November, 1841, and as the missionary entered upon his duties at the close of December, 1841, our matters are yet in an unsettled state. The missionary is unable to state definitely the number of families or of individuals attending public worship. There has not yet been any public catechizing, the children being yet engaged in learning the catechism. Our recent existence also prevents my saying any thing more with respect to our prospects than that they are favorable for a slow increase and gradual establishment.

OHIO.

Franklin Mills, Christ Church; Rev. George S. Davis, missionary.

I have not had charge of this station but a little more than six months. I found the church almost scattered, and but very few at first attended. Since my commencement we have steadily progressed; we now have our little church well filled with a regular and attentive congregation; the cause of our blessed Lord is advancing; a higher standard of vital religion has been attained, and some few come forward and take the vows of God upon them. I had two evening services a week during Lent, and the Spirit seemed to be with us. On Sunday and Wednesday evenings I have lectures, which are attended mostly by young people. I have lectured on the Liturgy, and the distinctive principles of the Church, which has done away much prejudice. Our congregation takes the lead in regular attendance, but the people are poor.

Centreville, — Church; Rev. Abraham Edwards, missionary.

In looking over the past year I find much to encourage, and much for which I ought to be grateful. The great Head of the Church has put it in the heart of

some of the wealthy parishes of this diocese to assist us in the erection of a temporary building, which I hope will be ready for consecration early in the summer. The people of my charge deem it a great favor, and an exalted privilege, to enjoy the services of their beloved Zion in their native language in a foreign land. This is the only Welch Episcopal Church in America. The welcome news of its existence has reached the principality of Wales, and is an inducement for many more to leave their native land and come and settle themselves in this part of God's vineyard. We expect a great accession to our church in the next summer. This congregation is poor, and can do but little towards supporting their missionary, but at the same time the station ought to be considered an important one, for my congregation cannot understand the English language, and it is difficult for them to obtain a Welch clergyman.

Maumee City, St. Paul's Church ; Rev. J. S. Large, missionary.

Our prospects at present are very encouraging. A number will be added to the church in a few weeks, besides which there are several others baptized in infancy preparing for confirmation. If our little chapel was in a more central position our congregation would be much larger. Owing to the difficulties in money matters we are not able to build another at present, which I trust will be done as soon as the times change a little.

Perrysburg, ——— Church ; Rev. J. S. Large, missionary.

Our prospects here are rather encouraging. I have not called upon the people to contribute any thing for religious purposes, our communicants being few, and the people being called upon from many other quarters. There is no parish formed here yet. The congregations are gradually increasing, and the people are getting to take more interest in the services. We want Prayer Books and Tracts. Tracts on the Church are especially needed.

Springfield, Christ Church ; Rev. W. Presbury, missionary.

My parish has not yet become a large one, nor has our increase been as rapid as we could wish. But when I look back and see what it was a year and a half ago, disorganized, deranged and discouraged, and then consider what it is now, a little band of brethren united together in the bonds of Christian love, and evidently increasing with the increase of God, my heart overflows with gratitude to the great Head of the Church for the blessing he has bestowed upon my humble labors. Our Sunday school has been well attended, and the most important festivals and fasts of the Church observed, and recently a class of adults has been formed for the study of the scriptures. In all our movements we have, as a matter of course, some degree of prejudice and opposition to encounter ; still I believe there is in this community a growing interest in favor of our Zion, and that great blessings are yet in store for us.

Yellow Springs, ——— Church ; Rev. W. Presbury, missionary.

At this place are a few families that are staunch Episcopalians, who contribute liberally to my support, but most of the population in the vicinity being identified with other denominations, our congregations are of course small. I did hope that a church would have been built here this year, but the property of the Springs has recently been sold, and whether any farther effort will be made to build a church is now doubtful.

MICHIGAN.

Jonesville, Grace Church ; Rev. Darius Barker, missionary.

I regret to say that no contributions have been made as yet, in our congregation, for the missionary cause. I had not supposed that our people could do any thing ; but when I had determined to make the trial I was providentially called away from my station, and have been absent ever since. Our church, when I left the station, seemed in as good condition as formerly ; the church edifice has been unexpectedly retarded in its progress. I hope soon to return to my people in the fulness of the blessings of the Gospel of peace.

Kalamazoo, St. Luke's Church ; Rev. Luman Foote, missionary.

The attendance of the congregation has been good and increasing. The preached word has been listened to with a respectful, and apparently serious and interested attention, although I am not permitted to add that it is bringing fruit unto eternal life. The seed has been sown in the morning and in the evening, in public and from house to house, with an humble and faithful looking unto God to give the increase. Some of it has, I trust, fallen on good ground, though that portion may be most lamentably small. However, I hope to be able to present

a small class for confirmation when the Bishop shall visit us, as he will the last of the month.

Clinton, St. Patrick's Church; Rev. M. Hirst, missionary.

The present missionary has had charge of this station but about four months. This parish has suffered loss by removals, though long continued derangement of all kinds of business having thrown many out of employment, they have gone to reside in some other region.

Troy, St. John's Church; Rev. A. S. Hollister, late missionary.

There is no particular ground to distrust the ultimate establishment of the Church on a footing able to sustain itself. The extreme severity of the times, the changes and removals, and generally the poor and embarrassed state of the community, have thrown difficulties in the way of our progress, which none of us had anticipated. We regret that we were compelled so long to ask assistance.— But our brethren, thankful for the generous and long continued assistance, do yet hope to realize the fruits of your care for them, when the faithful and persevering labors of your missionary are duly appreciated, and when the seed sown shall have brought forth the fruit. Seven communicants have removed to other places. We are too poor to think of doing much in the way of contributions to charitable purposes.

Grand Rapids, St. Mark's Church; Rev. M. Hoyt, late missionary.

During the last year this parish has suffered much from the removal of several families from the place, some of which were the firmest and ablest supporters of the Church. Seven have been added to the communion, and three have removed from the place. The prospects of the Church are, however, very flattering. The pecuniary embarrassments which have so long kept this people so much depressed, are now partially removed, and the resources of the village are being developed, and population is fast coming in. A few years, by the blessing of God, will see this one of the strongest and ablest parishes in the state.

Ionia, — Church; Rev. M. Hoyt, missionary.

During the past year, this little parish, without any assistance, has put up a small but comfortable house of worship, at an expense of from \$500 to \$600, and are out of debt. They are now making, at great personal sacrifices, an effort to sustain a missionary. Four have been added to the communion, and one has been taken from us by death.

Washtenaw and Lenawee counties; Rev. W. N. Lyster, missionary.

With regard to the state of the Mission, &c., there is but little to be said.— Tecumseh and Adrian, my principal stations from 31st July, 1840, to August 1, 1841, being now supplied either wholly or in part by other ministers, my ground is in a great measure new, and my knowledge of its condition, as well as my plans in respect to visiting, &c., its several departments, not such or so fully brought out as would warrant my yet attempting to speak with much decision. Manchester, though it has lost by removal a large proportion of its communicants, has gained much in the number and general zeal of the congregation. In Brooklyn, there is but one Episcopalian; our congregations, however, have been crowded, and marked attention always shown. The Springville and Junction congregations look as well, perhaps better than ever; and I hear of a settlement not far distant, which I am now preparing to visit and preach in, where, from all I can learn relative to the number and spiritual condition of the inhabitants, I am led to think that our Church's banner might be successfully erected.

Marshall, Trinity Church; Rev. M. Schuyler, missionary.

It gives me great pleasure to state the peculiarly promising condition of this station. In spiritual things God has been pleased to accompany my labors here with his special blessing. An unusual seriousness which has pervaded the congregation has resulted in the addition of many to the Church of such (I humbly trust) as shall be saved. The Bishop visited us, and administered confirmation on the evening of April 20th. At that time twenty-three came forward to receive this apostolic rite, and thus confess Christ before men. On the afternoon of the 21st, he administered confirmation to six persons at Battle Creek. This place I had visited during the winter, once in two weeks on Wednesday evenings, and sometimes oftener. Five of the persons confirmed I had baptized within a fortnight previous to confirmation. Battle Creek is about 12 miles distant from Marshall, and contains between 3 and 400 inhabitants. The prospects of the Church there are very encouraging, and I hope ere long they will be enabled, with missionary aid, to support a clergyman.

Jackson, St. Paul's Church; Rev. Edward Waylen, late missionary.

The burden to a parish, whose inhabitants have been great sufferers from commercial embarrassment, of uniting the claims incident to the erection of the church building, and their proportion of the rector's salary, explains, and it is trusted excuses, the blank under the head of contributions. A plan for regular missionary contributions, is however going to be immediately carried into effect. The attendance on the services of the sanctuary continues good and steady. Our choir is very efficient, equalled by none in this diocese, except St. Paul's. The Sunday school continues to prosper, indeed the Church may be said to have taken a firm and permanent stand in this thriving town.

Pontiac, Zion Church; Rev. J. A. Wilson, missionary.

My congregation has increased a little, and is more settled and regular. But I have added none to the communion, and this depresses no one's heart more than mine, yet I work for God, and therefore wait on God. In regard to catechising, nothing has been or can be done yet. I have two parishes under my charge, and every Sunday preach twice in one, and once at the other, seven miles distant, which consumes every moment of my time, and takes all my strength. Last Sunday, however, a gentleman and his wife organized a Sunday school, which I trust will be of great help to me in my labors, and a nursery for this little church. There are only 25 in the congregation that do any thing for my support, or aid in any thing else; and then we have built a church during the last year, which has demanded largely from their means, so that they really have been very liberal in giving, though it does not show itself in my report.

Waterford, St. Paul's Church; Rev. J. A. Wilson, missionary.

Waterford is seven miles north of Pontiac; the settlement where my parish is; is composed entirely, or nearly so, of English Church people. The surrounding country is beautiful and rich, with quite a numerous population, much of which has almost degenerated into heathenism. Many, however, begin to meet with us, and thus at least we have opportunity to remind them of the faith of their fathers. We have here also a small but interesting Sunday school, which is doing much by its influence. We now worship in a neat and comfortable school-house; but the parish contemplates building itself a little chapel, and that too, without any application to the East for aid. Indeed, if it were in my power to visit this people more, to be more among them, I believe I could be very useful.—Among the English there is considerable intelligence, some piety, and a very strong love for and attachment to their Church. The numerous offspring now rising to years, will form quite a church here.

INDIANA.

New Albany, St. Paul's Church; Rev. J. B. Britton, late missionary.

For nearly five years I have been a missionary, and in the occupation of two important fields, in both of which churches have been erected. I trust the Board will see that their funds have been well disposed of. I would most earnestly urge that both Indianapolis and New Albany be supplied with faithful missionaries, who, a little longer aided by the Society, can soon maintain their ground without extraneous aid. In the 20 months of my residence here, 35 children and 17 adults have been baptized—44 have been confirmed—62 have been added to the communion. \$48 53 have been collected as communion offerings. The Church has been relieved of more than \$1500 of debts, and may now be regarded as free from hopeless embarrassment, and numbers about 40 families, more or less, connected with it, and about 65 communicants. These are, indeed, encouraging results of the blessing of God on very feeble instrumentality: to him from whom all holy desires, all good counsels, and all just works proceed, be all the glory.

Michigan City, Trinity Church; Rev. G. B. Engle, missionary.

I reached this parish on the 12th November, 1841. I found it in a favorable condition, being under the provisional charge of the Rev. S. W. Manney, of La Porte. The Sunday school also was in a prosperous condition. The Church was opened on Thanksgiving day, Christmas eve, and Christmas day, Wednesdays and Fridays in Lent, and in Passion week every day, except Saturday. The attendance at these services was encouraging. I preach twice on Sundays and usually visit the Sunday school. From the first Sunday in December to the first in March inclusive, I instructed a Bible class, including about 20 persons. During the three weeks closing with the Bishop's visit among us in February, 8 adults were baptized, 12 confirmed, and 13 new communicants added; one has

been added since, and I have reason to hope that there are others of the congregation whose affections are becoming more and more modified by divine influence, and who will ere long bow at the altar of the Redeemer, and seal the covenant between them and their God.

Richmond, Grace Church ;

Rev. Geo. Fiske, missionary.

This parish has always been the feeblest of parishes. The vestry have never been able to raise any more than one subscription, (\$150 the first year,) since I came among them. I have been supported entirely out of the missionary salary, given by the Church Missionary Board. I have received other donations from individuals, both at home and abroad, but our Church debts, and incidental expenses, have been so great, that I have always applied them to the payment of those debts. And now though we have paid about \$3400 for the Church edifice, and have a very comfortable place for worship in the basement, we owe \$1000. For the payment of that we hoped to collect a portion of our subscription, now amounting to \$2000; but we must give it up as of no value. I am in great distress about the debt. The spiritual interests of the Church are very encouraging. Since we began to hold public worship in the basement of the church, (first Sunday in Lent,) we have begun to grow in numbers and in grace. Two individuals have already united themselves to our communion, and there are several candidates for baptism and confirmation who are striving to enter in at the straight gate.

New Harmony, St. Stephen's Church ;

Rev. B. Halsted, missionary.

The missionary commenced his labors at this station on the second Sunday in October, 1841, and since that time has officiated every Sunday except two or three. On the 25th Oct. a parish was duly organized by the name of St. Stephen's, and a vestry of five persons elected. Our present prospects are such as to call for devout gratitude to Almighty God, and renewed zeal and devotion in his service.

No Sunday school has yet been formed for want of the necessary apparatus. A library has lately been presented by friends of the Church in Philadelphia, and we now hope to commence our school very soon.

Vincennes, St. James's Church ; Rev. B. B. Killikelly, D.D., missionary.

Having remained at the eastward for some time after my return from Europe, for the purpose of increasing the funds already raised towards erecting a church, I was prevented from reaching Vincennes before the 11th Nov. At the first meeting of the vestry after my arrival, the following resolutions were passed :

Resolved, That this vestry has heard, with emotions of gratitude and thankfulness, of the deep interest evinced for the welfare of the infant parish in this place by many of the Prelates, Dignitaries, Clergy, and distinguished Laity of the Church in England, and also by three of the missionary associations, and various members of the Church in Philadelphia and elsewhere, our own beloved diocesan, the Rt. Rev. Dr. Kemper, taking the lead.

Resolved, That the names of all persons, as far as known, who have subscribed, or may hereafter aid in the furtherance of our holy object, be placed on the Church records, and it is hoped that this will be accompanied with the fervent prayer on the part of the vestry and congregation, that these names may be found registered in the "Lamb's Book of Life," at the last great day.

I have had to mourn the loss of several members by death or removal, yet we have had somewhat of a refreshing from the presence of the Lord. Ten new members have been added to the communion. Others are looking forward to a participation in the same blessed ordinance, when they shall have received the seal of confirmation. Some valued friends, who aided me extensively while in England, have lately remitted £9 sterling, in furtherance of our holy object, which they have much at heart. We have had about \$1100 subscribed in this town and neighborhood, and have actually commenced the work by having the necessary excavation made for the foundation of the building, which will be 38 feet by 55. It is proposed to have the corner-stone laid during the expected visit of Bishop Kemper, on the 10th inst., but the vestry are resolved to keep clear of debt, and unless our fund should be considerably augmented, we shall hardly be able to do much more than erect the walls and cover the building. Our services, therefore, must be confined, while we can get the use of it, to the upper room of the market house, heretofore used as a place of meeting. "Still must we sit without the gate, and worship in the courts of the Gentiles, until our prayers come up as a memorial before God," and he enable us, through the instrumentality of our beloved brethren abroad, to complete the house which he hath put into our hearts to build unto his name.

Logansport, St. Paul's Church; Rev. F. H. L. Laird, missionary.

We have a flourishing Sunday school, which promises to serve as an efficient auxiliary to the missionary. The children have been examined in the Church Catechism every Sunday, and taught to understand the daily morning and evening prayer in the Sunday school, on which your missionary has attended every day since he organized it, 18th July last. Upon a review of the whole your missionary heartily thanks God for the prospects before him, and the good to immortal souls which has been accomplished through his public instrumentality, seconded by the daily increasing efforts and zeal of the faithful, united and affectionate few, which stand around him. Our good people are laboring with astonishing success, to erect a church during this summer.

Evansville, St. Paul's Church; Rev. A. H. Lamon, missionary.

I can say, without hesitation, that I have never made an annual report under more flattering circumstances than I do the present. My people are becoming understandingly and warmly attached to the Church; and of course are beginning to make greater efforts to promote her interests.

The sacrament of baptism has been until lately almost entirely neglected by the congregation, for many of the baptisms heretofore reported were children of German Lutherans. Within the last year, and almost within the last six months, an entire change has taken place in this respect, and the children of several families have been publicly dedicated to God in this interesting sacrament. And what is still more encouraging, some of the parents of these children will, in a short time, dedicate themselves to God by a public profession of their faith in Christ. The continued difficulties which we have encountered, in consequence of the great distress in money matters, will, I trust, soon be removed; as from present appearances, there is reason to believe that the close of the present year will find our church entirely free from debt. There is at this time a considerable degree of interest on the subject of personal religion among my people, and I hope to have ten or twelve applicants for admission to the communion in the course of a month.

In addition to my labors in the town, I officiate occasionally at several different places in the country; at one of which I expect, in the course of a few weeks, to organize a congregation under quite favorable circumstances. The neighborhood is somewhat populous, and there are ten or twelve families considerably attached to the Church. In the course of a few years I think a good congregation may be gathered there.

La Porte, St. Paul's Church; Rev. S. W. Manney, missionary.

Until this winter we have occupied either the school-room, or the court-house, both of which were extremely inconvenient. But now we occupy a room 19 by 40 feet, which the vestry have fitted up, and of which we have the exclusive control. This change in our external circumstances will, we trust, have a permanently beneficial influence upon the Church. In addition to the regular morning and evening services, I have a Bible Class, which is quite well attended, but not as well as I could wish, or as its importance demands. The ladies of the congregation have formed a Sewing Society for purposes intimately connected with the Church, and which was begun under very favorable auspices. During Lent, I have had the chapel open for divine worship every Wednesday and Friday, and in Passion week every day. I hope, notwithstanding all the opposition that prejudice and interest has excited against the Church, that she is daily being strengthened and increased. Whether we shall undertake the erection of a building this summer, is yet uncertain. Shortly after Easter I intend to select places within thirty miles of this place, (and there is quite a number,) at which I shall have a week day service, and occasionally a Sunday service.

St. Paul's Church, Jeffersonville; Rev. C. H. Page, missionary.

It is a subject of deep regret to the missionary, that the accession to the Church should have been so small, of which two causes may with propriety be assigned: the first is, that the field is to a great extent, pre-occupied by the other denominations, with which a large portion of the permanent families are identified, and the second is, that not living in the midst of the congregation, he cannot devote much time to pastoral visiting. But yet the hope is indulged, that the blessing of God will descend upon the preached word, and that the hearts of the hearers will be opened by the Holy Ghost, that they may become lovers of the word.

WISCONSIN.

Southport, St. Matthew's Church; Rev. Wm. Allanson, missionary.

It affords me great pleasure to say, that the state of the mission is prosperous;

and that while the congregation increases in numbers, I trust the communicants increase in Christian graces.

Whitewater, St. Luke's Church; Rev. R. F. Cadle, missionary.

The prospects of building up the Church at this place are not very encouraging; but I think rather more so than at most of the stations visited by the association. When I saw Bishop Kemper, at Elkhorn, he gave his consent to my withdrawal from the Prairie Village Mission, and to my employment as a missionary unconnected with others at the place which I had named. I asked in addition to Whitewater, for a circle of ten miles of country around it as a centre, with liberty occasionally to visit Janesville, on the Rock River, and the settlement near Green Lake, Marquette county, and sometimes Sheboygan and Manitowoc. Agreeably to notice given by me on two occasions of public worship, a meeting was held in Whitewater on the evening of Easter Monday, for the consideration of the expediency of organizing a Protestant Episcopal Congregation in this village. The measure was approved of, a constitution adopted, and a vestry consisting of two Wardens and five Vestrymen elected. The name of St. Luke, was given to the congregation thus organized, and the Vestry were authorized to apply to the Legislature for an act of incorporation.

Prairie Village, ——— Church; $\left. \begin{array}{l} \text{Rev. W. Adams,} \\ \text{Rev. J. L. Breck,} \\ \text{Rev. J. L. Hobart,} \end{array} \right\}$ missionaries.

At this village we have gone as far towards organizing a parish as was deemed advisable. The frame of a small chapel has been erected, and materials collected for furnishing it, but severe winter weather, and other circumstances, have delayed the work. At Elkhorn a parish has been formed under the title of St. John's in the Wilderness, and the prospects of the church at that place are peculiarly encouraging. At Racine, an old organization under the name of St. Luke's Church has been revived. Were there a settled missionary at that place, the Church might be put far in advance of any sectarian rivalry. A missionary, in part supported by the Society, would soon gather a congregation, which would be able to render him independent of external aid. At the other places mentioned above, we have officiated before congregations of a respectable, often of a large size, comprising, with two or three exceptions, many Church people, although the numbers and character of the latter have not yet warranted us to attempt the formation of other parishes. We have recorded 216 church members, of whom 88 have been confirmed, and 58 are communicants. It is certain, however, that these numbers do not include all, or the greater portion of those who have received baptism, or confirmation, or who partake of the Holy Communion. But it is a work of time to acquire this information concerning a population so scattered; and although we traverse the country pretty thoroughly, we are not able to proceed very rapidly in these inquiries. During the past six months we have distributed about 134 Prayer Books, have sold 39, and have sent 30 to the Rev. Mr. Cadle for his stations, and have put between 60 and 70 at various places for sale. These numbers appear small, but we have purposely abstained from forcing the Prayer Book upon the people; have seldom given it away, save when there was a desire expressed for it, or for some other peculiar reason, and so far as we could, we have endeavored only to place it in hands where it could meet with something like due regard. A large number of tracts have also been distributed.

In our parochial book we have recorded 282 visits to different families at various places. These are by no means all the visits that we have made, but circumstances have prevented any record being made of the rest.

Beloit, St. Paul's Church; Rev. A. Humphrey, missionary.

A circle of industry has been formed among the ladies, the object of which is to labor for the promotion of the interests of the Church in this village. Our prospects are more encouraging now than they have heretofore been. Could we obtain three or four hundred dollars, in addition to what we can raise here, we could undoubtedly build a house which would be of great advantage to us in our efforts permanently to establish the Church in this place.

Aztalan, ——— Church; Rev. Washington Philo, missionary.

We have been frequently interrupted in the public worship of God, at our regular and stated appointments, for want of a suitable place in which to meet. Under such disadvantages as these are we compelled to labor, with no prospect of the melioration of our condition, until we can command resources sufficient to erect a church temple of which we shall have the exclusive use. We have already on our subscription about half the amount needed for our humble

purpose; we contemplate calling upon some of our friends in the East for the remainder, and may we not believe that we shall meet with favorable success; may God grant that we may, for the sake of his Son and the prosperity of this mission. At Fort Atkinson we worship in private dwellings. The families in this place are firmly and decidedly attached to the Church, and individuals of other households are inquiring after the truth as it is in Jesus. There is a clear and manifest increase of interest in using the Liturgy; more unite in repeating the responses, and the rubrics are better observed.

At Jefferson, the county seat, there are but few inhabitants, and consequently the congregation is small.

At Watertown the people generally turn out well to church, and the outsettlers come from three to five miles. A gentleman has fitted up a convenient room in his own house, which we occupy as our church; the room is small, it is true, but for the winter answers tolerably well. We have no Sunday school for catechizing, yet I cease not to instruct children at their houses in all my visits.

Milwaukie, St. Paul's Church; Rev. L. B. Hull, missionary.

The number of communicants has increased in a much greater ratio than the number either of families or of persons in attendance. The reason why the congregation has not increased more, will be found in the circumstance that two dissenting congregations have been organized here during the past year. They have taken some from those who formerly attended, and we shall probably suffer some further loss by the formation of another such congregation, which I understand is in contemplation. After that has taken place, I think our additions will no longer be so nearly balanced by losses. Our congregation will then consist of Episcopalians. There are now seven congregations in a population of 2,000 or 2,500, more than half of whom attend no public worship, or only occasionally.

IOWA.

Burlington, — Church; Rev. J. Batchelder, missionary.

The attendance on public worship has been unusually punctual and serious. I was particularly pleased on Easter day, when all the congregation voluntarily remained through the whole communion service, which was an occurrence which I had never before witnessed in this place. Our first and most urgent want is a spirit of more serious and holy devotion to the service and glory of God. Next to that is the want of a more suitable place for public worship. Our present place, which is the best we can procure, is inconvenient and uncomfortable, and by far too small. Could our people have the assurance of four or five hundred dollars from foreign sources, they would not hesitate for a moment to begin the immediate erection of a church.

Davenport, Trinity Church; Rev. Z. H. Goldsmith, missionary.

As I commenced my labors at this station on the 14th October, 1841, but little can be said in the way of annual report. At present I confine my time to Rockingham and this place. My congregations at Rockingham have increased almost every Sunday, and considering that so few were raised under the influence of the Church, the number now attending, and the spirited manner in which the Church service is conducted, afford cause for thankfulness to the Giver of every good and perfect gift. I trust the day is not far distant when the Lord will add to the church at this place many of such as shall be saved. In the town of Davenport I have preached in a small law office of one of my vestry on each Lord's day evening, and we have frequently been so crowded as to render it uncomfortable, and many have been forced to leave for the want of room. I have had much to encounter at this place from sectarian prejudice, and the most unblushing infidelity, but am happy to say, that notwithstanding the numerous obstacles which have been thrown in the way, there is much to encourage the heart of the missionary. The vestry have put a subscription on foot for the purpose of raising money to erect a small church, and several hundred dollars have already been subscribed for the object, and I hope and trust that we shall have the happiness to see a church erected during the present year to the triune God.

MISSOURI.

Near Kemper College, — Church; Rev. Henry Caswall, missionary.

I have regularly officiated at daily morning and evening service at the College, besides the usual services on Sunday. A Bible class has also been established; the interest taken in this appears to increase, and we have a greater number of persons from the surrounding country present at our Sunday services.

Near Jefferson Barracks, St. Andrew's Church; Rev. C. S. Hedges, missionary.

The present missionary commenced divine service at this station a year since, and gave all the time that could be spared from the garrison of Jefferson Barracks, of which he was chaplain. These labors have been visibly blessed, and the future prospects are considered very encouraging. The congregation of my mission has been steady in its attendance upon divine worship. I expect to have several candidates for confirmation when the Bishop visits this country again in May.

Jefferson City, Grace Church; Rev. Wm. Hommann, missionary.

It is difficult to say with certainty how many families, or how many individuals attend public worship, the number varies according to circumstances. The children are catechized every Sunday in the Sunday school. I have been engaged in the discharge of my duties with encouraging indications, that my labors have not been entirely in vain.

St. Louis, St. Paul's Church; Rev. P. R. Minard, missionary.

The mission, every thing considered, is in a highly prosperous state. The services are conducted in a very becoming manner, the responses are loud and reverent, the music good, and the Lord's table frequently visited. The missionary every day perceives that his people are more and more attached to the doctrine, discipline, and worship of the Church, and less inclined to be carried away after novelties. It is very grateful to his feelings to perceive that they are becoming grounded and settled in the faith, built up in the Church, rather than upon him.

Palmyra, St. Paul's Church; Rev. Thos. E. Paine, missionary.

While no very decided or no great marks of success have blessed our efforts the last year, in advancing the interests of Christ and his Church in this remote region, yet we have cause for thankfulness that we are evidently gaining ground. Our members, we trust, are improved in zeal and in intelligent attachment to the Church, and a few have cast in their lot with us. As to externals we are much more prosperous than heretofore; we have repaired and rendered neat and comfortable our little church, and, by the assistance of some individuals in St. Louis, have surmounted it with a bell, which was much needed. The average of our congregation may not be so large as at my last annual report: then there were no dissenting ministers resident here, and ours was the only very regular service; now there are four denominations which have their stationed preachers. We have several candidates for confirmation on the first opportunity, most of whom have already come to the communion. In addition to my services here, I have held stated services in the neighboring little village of West Ely, where our congregations are large, and this appointment I purposed to continue. A district missionary in this and the adjoining counties would, I think, accomplish much for the Church.

ILLINOIS.

Robins Nest, Christ Church; Rev. Samuel Chase, missionary.

The congregations vary with circumstances. There have been no confirmations the past year except one, Dr. F. Southgate, who is now a candidate for orders. There will probably be more on Easter Sunday. I have officiated alternately at Peoria and Farmington. The congregations were uniformly respectable in number and attentive to the services.

Collinsville, Christ Church; Rev. J. L. Darrow, missionary.

At the visit of the Bishop the church in this place was consecrated to the service of Almighty God, by the name of Christ Church. The one in Edwardsville is called St. Andrews Church, but its consecration was postponed in consequence of a debt of about four hundred dollars, lying against it which could not now be settled, and the Bishop thought it not right to consecrate it until the debt was paid, or at least while there was a possibility that the church could be lost. Our congregations are usually quite respectable, especially at Collinsville and at Marine. At Edwardsville sickness and other causes have produced some diminution in the usual number attending service. I trust, however, that ere long the prospects there will be brighter. We have just commenced a Sunday school in Collinsville with rather flattering prospects, considering the obstacles we have before met with. If teachers could be had in Edwardsville, a Sunday school might be started there with the same prospects. Two of our most valuable members have removed from Edwardsville to Springfield. Two have also removed from this vicinity to near Lebanon, too remote to attend here often.

Galena, Grace Church ;

Rev. Jas. De Pui, missionary.

The congregation, besides a salary of \$500 paid to their rector, have contributed, during the past year, a further sum of about \$350 towards enlarging the church, and purchasing a Sunday School Library, and defraying other incidental expenses. They hope hereafter to contribute more largely towards the missionary cause. As the Church records were burnt last spring, I have not the means of ascertaining the number of communicants on April 1st, 1841.

Tremont, Christ Church ;

Rev. Wm. Douglass, missionary.

The services in this place and Farm Creek continue to be well attended, and an ardent desire is cherished in each place for the erection of a church edifice, but the limited resources of the people, will not warrant their undertaking such an operation at present. The people of Pekin have not been able, since last October, to provide a room in which to hold service.

Springfield, St. Paul's Church ;

Rev. Chas. Dresser, missionary.

During the quarter, provision has been made by subscription for liquidating a debt of near four hundred dollars which has been hanging over the parish since the erection of the temporary church, and about one half of the subscription has been paid. A lot eligibly situated and worth seven or eight hundred dollars, has recently been given by a member of the vestry for the use of the parish, and five hundred dollars appropriated by the same individual towards the purchase of an organ whenever we shall have a suitable place to receive one. Another member of the vestry has offered eighty acres of land for similar purposes, besides a liberal subscription in money, and good reason have we to hope that within the next eighteen months we shall have a church completed, not only adequate to our present wants, which are not large, but to the exigencies of a thriving populace.

Quincy, St. John's Church ;

Rev. G. P. Giddinge, missionary.

Your missionary feels grateful for some little measure of success and improvement in the state of the parish and Church. A Bible class has been organized to meet once a week, and increases in size and interest. He hopes and prays that it will be productive of much good. He grieves however to state, that the Sunday school still languishes for want of books, for both library and instruction. The congregation continues to increase ; the pews in our little edifice are all rented, and the parish now have it in contemplation to enlarge the building, which is decidedly too small.

Jacksonville, Trinity Church ;

Rev. W. Grant Heyer, missionary.

Although I continue to add to the number of communicants, my congregation does not increase ; and at this time, several families talk of removing, which will have a sensible effect upon the morning attendance.

Albion, ——— Church ;

Rev. B. Hutchins, missionary.

Albion really requires the whole of my time, but by the wants of the people, I am called off to serve in Centreville at least once in four weeks. A Sunday school has been formed in that congregation, and is sustained principally through the zeal and pious exertions of one lady. Besides my Sunday ministrations, three-fourths of the time in Albion, I also have the prayers of our Church regularly read on the Saints' Days, observed by the Church, not forgetting Ash Wednesday and Good Friday. The Sunday School is held regularly twice every Sunday. The subscription for building the Church has been increased a little, but nothing definite been determined on, as to what the edifice shall cost, or when the work shall be commenced.

Pike, Adams, and Hancock counties ; Rev. John Sellwood, district missionary.

It is hard laboring here in my district. Mormonism and many other ism's abound. But though dejected and cast down sometimes, I am not discouraged. Throughout the whole of my district at present there is but one place where prospects are in any good degree encouraging, and that is at Carthage, and there they are far beyond my expectations. How long they may continue so I know not. I have seen fair prospects suddenly vanish away ; whether such will be the case there, God only knows.

KENTUCKY.

Smithland, Calvary Church ;

Rev. Robert Ash, missionary.

Almost every thing connected with my mission is progressive in a small degree. I hold a weekly lecture at my school-room, which is very well attended, and I

hope that some are deeply interested on the subject of religion. On a retrospect of the efforts which have been here made for the establishment of the Church, only small results are yet visible, but I think much has been effected as preliminary to important results in time to come. The attendance at Church has been better during the last six months than at any former period.

Meade co., &c.;

Rev. N. N. Cowgill, district missionary.

I can but bless God and take courage, seeing that my poor services have not been without some tokens of acceptance from the great Shepherd and Bishop of souls. Some have been brought to a knowledge of the truth as it is in Jesus, and others are, as we trust, setting their faces Zionward. Notwithstanding the severity of the times, as it regards money matters, I think we have advanced, though we had wished to accomplish more. As we increase in numbers I hope we increase in spirituality.

Frankfort, Ascension Church;

Rev. A. F. Dobb, missionary.

The state of things generally is encouraging. The kindness of the people to their minister is such as to call forth his heartfelt acknowledgments; peace and harmony every where prevail, and we think we can truly say, "the Lord of hosts is with us." The missionary's health has suffered much latterly from his being obliged to sustain the additional burden of teaching to support his family. He desires, however, to be passive in the hands of the Lord, knowing that he will do all things well. One or two families with several communicants are likely to leave the place. This will materially interfere with the prospects of the parish.

Danville, Trinity Church;

Rev. M. F. Maury, missionary.

The number of communicants at this station has decreased. We have lost 9 by death, removals, &c., and one was added at our last communion. Upon a review of the past year, however, we have reason to thank God for his mercies, for although we have met with discouragements and difficulties, yet I believe that all will ultimately work together for the good of the Church, and that I shall still see that my labors have not been in vain in the Lord. I hope soon to commence preaching in the vicinity of Danville, as I have done two summers past, when my time will be filled up more to my satisfaction, and trust for the greater good of the Church. May the Lord give me grace to labor in his vineyard with a good heart, and make me wise in uniting souls to Christ.

Hopkinsville, Grace Church;

Rev. F. B. Nash, missionary.

My congregations are of such a mixed nature, that it is difficult to ascertain our actual strength at either of the stations where I preach. I think the prospects for the Church are decidedly encouraging throughout my present field of labor, at Princeton particularly. We are making efforts here to secure the building we now occupy as a place of worship for a church, and shall probably succeed. At Princeton I think we shall be able to erect a church edifice after a little time.

TENNESSEE.

Memphis, Calvary Church;

Rev. P. W. Alston, late missionary.

A large and fine-toned bell, procured in Philadelphia, now assembles the congregation, and the vestry are zealously engaged in measures preliminary to the erection of a church in the Gothic architecture, and of dimensions suited to our present needs and prospects. By the divine blessing the church in this place has been, it is believed, permanently established, and, in the view of the missionary, it has become the duty of his people to dispense with the aid which has hitherto been extended to them in its support. He tenders herewith the resignation of his appointment, profoundly impressed with gratitude to the great Head of the Church, who has vouchsafed an increase in the field of his service far exceeding the hopes with which it was undertaken.

The Church was planted here by the Rev. Thomas Wright, in August, 1833, who served it alternately with Randolph, until his death, early in 1835. From that time it remained in a destitute and scarcely living condition until 1838, when the eminent and lamented Dr. Weller became its minister. In January, 1839, he removed to Vicksburg, and was succeeded a few weeks after by the present missionary. At that time there were ten communicants; there have been since added sixty-two, of whom thirty-six were admitted to the sacrament, and the rest received from other places. The losses by removals have been seventeen, by death four, leaving the existing number fifty-one. Eighteen adults, and thirty-eight children have been baptized.

Randolph, St. Paul's Church ; Rev. E. Reed, late missionary.

Collections are made monthly on the communion Sundays, and amount to about six dollars each; they are appropriated to the payment of the assessment on the parish for the support of the episcopate.

The condition of the parish generally cannot be represented as in all respects as flourishing as it was twelve months since. The change in our prospects arises wholly from the depressed state of the town. Randolph is rapidly losing its business and its inhabitants. Several of our best families will remove during the present year, and there is little prospect that their place will be supplied. I beg leave to repeat, however, what I have formerly stated; that Randolph, in connection with the country on the opposite bank of the river, is a point of sufficient importance to claim the attention of the Committee. The service at Randolph chapel has been discontinued during the winter. The negroes, on whose account mostly the services were held, have been removed to Arkansas, and the character of the population in the neighborhood is such as to give no hope for the progress of the Church. The Sunday evenings of the winter have been devoted to the instruction of the colored persons in the town and vicinity. The attendance is good, but there have been no accessions to the church from among them. A small Bible class meets weekly. There are three candidates for confirmation, and a few others who would, I hope, present themselves, should the Bishop visit us again on his way home.

Franklin, St. Paul's Church ; Rev. W. P. Saunders, missionary.

I took the charge of this station on 1st July, and have been enabled, through the blessing of Almighty God, to assemble together the very few communicants found here, and to add five to their number. I think the parish promises a gradual increase. It is difficult ground. Infidelity has been openly propagated here, and schismatics abound.

Jackson, St. Luke's Church ; Rev. O. H. Staples, missionary.

A church was organized here some years ago, and the services of several clergymen have been had at different times since; but for the two years immediately preceding my coming, the regular service was suspended, and the congregation dispersed. This circumstance, together with the great derangement in the general business of the place, has diminished the resources and confidence of our friends. We have no church edifice, but have the use of a very pleasant room in the court-house, where I have held service every Sunday but one since I came here. The congregation is small and somewhat irregular, a habit easily acquired by the former irregularity of services held. I have gathered a small Sunday school, (14 scholars,) which might be enlarged could faithful and competent teachers be procured; but this is at present almost impossible. Besides the church there are three religious societies at this place, a Methodist, Presbyterian and Baptist, all stronger in human strength than ours; and the usual amount of prejudice, ignorance and misrepresentation respecting the Church prevails amongst them. But in my judgment the greatest hinderance to the progress of truth in this region, is a spirit of insubordination to authority. There is little reverence of law, and it is but a step from the contempt of human, to the contempt of divine, laws. This evil is especially prejudicial to the interests of education, and most of all, religious education.

Bolivar, St. James's Church ; Rev. D. Stephens, D. D., missionary.

I have by no means relaxed my labors for the cause of the Gospel. But although "Paul may plant, and Apollos water, yet it is God that giveth the increase." Hence, I hope it may be referred to his pleasure, that I have had so little visible fruit for the last year. Our church edifice is progressing slowly. It is nearly plastered. We expect a visit from our Bishop in a few weeks, and shortly afterwards the meeting of convention, when we look with anxiety for some good to accrue to our beloved Zion.

ARKANSAS.

Pine Bluff, St. John's Church ; Rev. Wm. Mitchell, missionary.

Had my health been good I have no doubt but you would have received of me a very different report for the year. But afflictions come not from the dust. I have no cause to doubt the special care God exercises over his Church and ministers. I submit to his blessed and holy will.

Fayetteville, St. Paul's Church ; Rev. Wm. Scull, missionary.

I found not a member of the Protestant Episcopal Church here on my arrival. My congregations are smaller than formerly they were. This may be attributed

chiefly to the fact that appointments for preaching are made (by other denominations) so as to conflict with ours, and with a view to prevent the people from attending our church. At this time there are four ready for confirmation. Van Buren and Fort Smith I do not report, inasmuch as I have just recently taken charge of them. In this country we suffer more than persons, unacquainted with our situation, can well imagine. But do send us ministers, so that we may at least encourage each other. It is trying, far from home and in a strange land, to sing the song of Zion. It is rumored that the Seminoles contemplate an attack upon our frontier. If they make it, as I am but twenty-five or thirty miles from the line, I shall be compelled to remove my family, should there be danger.

Little Rock, —— Church; Rev. W. H. C. Yeager, missionary.

About a month ago the Bishop arrived at our parish, and remained a week. He has encouraged us very much in every good word and work, and has given a new impulse to all our affairs. I cannot help, at this time, bringing to my recollection the great services of our former Bishop, whose zeal in the establishment of the Church in this state was so untiring, that the friends of our Zion look back with delight and gratitude, on account of the great things that the Lord has done for us through this faithful servant of his. As the founder of the Church in Arkansas, his name will ever be dear to us all. On account of the pressure of the times, and of some disagreement of the vestry, our cause seemed to languish, but the presence of Bishop Otey, and his good advice, has stirred up the hearts and energies of the members of the church and the public so much, that the most of our difficulties will be removed, and a season of quiet and prosperity, we hope, is at hand, which will, by the blessing of God, place the church upon such a sure foundation, that neither opposition nor dissension will be able to move or undermine it. Between three and four thousand dollars have been subscribed to the building of the church, more than one half has been paid, and the balance can very readily be collected.

LOUISIANA.

Natchitoches, Trinity Church; Rev. John Burke, missionary.

My congregation are very kind, and the prospects from my labors, through divine grace, most encouraging. But with the best will in the world, my vestry will not be able, I fear, to redeem their pledge for my support. My first year now draws to a close, and I have not yet received within fifty dollars of half my salary. They are all here, however, doing all they can, and I do not believe they will let my family want. If we have only enough for the plainest subsistence it is all we care for. I do not wish to abandon this station. As a more convincing proof than any I have yet advanced, that much good is being done in this place, I need only say that persons who have never heretofore been present at our services, are now among the most attentive of my hearers. This is truly the Lord's work.

MISSISSIPPI.

Woodville, St. Paul's Church; Rev. W. C. Crane, missionary.

There is much in the present spiritual condition of this flock to cheer your missionary's heart, and to animate him to the most zealous prosecution of his work. The same also may be said of all our congregations in this region of the diocese. Our beloved Bishop's visitations have been attended throughout with the most signal manifestations of the divine blessing, and never has the Church in Mississippi had such abundant cause to thank God and take courage.

Raymond, St. Mark's Church; Rev. Jas. S. Greene, missionary.

My opinion is, that with the blessing of God, our Church will ere long take permanent root in this missionary station. I feel justified in the opinion, that prejudices are giving way in this place, from the fact that several of other denominations occasionally attend our services, with seeming satisfaction.

Holly Springs, —— Church; Rev. C. A. Foster, missionary.

Since April, 1841, there have been added 4 communicants, and 3 have removed, and I withdrawn, there are 3 more preparing for the communion. The missionary has been obliged to embark into the labor of instructing for the purpose of procuring a competent support for himself and family. Such is the low condition of money matters here, that all efforts to obtain assistance from the people, would have been, and would now be, useless—nay, destructive to the interests of the Church—and rather than she should suffer, I will suffer. Next year the further aid of the Domestic Committee will not be required, not because the Church can or will support itself, but because his own hands, with the blessing

of God, shall furnish the needed maintenance. The missionary does not allow his teaching to interfere with his parochial duties. Bishop Otey lately visited this parish. He consecrated the Church, instituted me as rector, and confirmed 3 persons, one of whom belonged to St. Andrew's, Salem.

Hernando, Church of the Holy Evangelists; Rev. A. Matthews, late missionary.

I have reason to believe that the prospects are at present much better than they have been. Through the blessing of God our little Church will soon be in a situation to worship in; the lack of which was amongst the greatest difficulty we had to contend with. Could we only surmount our present difficulties, I have every reason to believe, that our little Church in this place would begin to look upwards. I think the greatest difficulties are past. Another little church is proposed to be built near Gen. Cary's, about twenty miles from this place, where a number of families are anxious for the services of the Church in that neighborhood. I proposed to divide my time between that point and this, and hope, upon a fair representation, that the two places will be united as a station.

ALABAMA.

Carlowville, St. Paul's Church; Rev. F. B. Lee, missionary.

The state of my mission remains pretty nearly what it was a year since. This is not a growing place, at least it is likely to grow but slowly. My congregation is small but anxious to have the privilege of Episcopal worship, and willing to defray the expenses of a clergyman as far as lies in their power. They have not the means of supporting me wholly.

Greensboro', St. Paul's Church; Rev. J. E. Sawyer, late missionary.

The Church at this place seems, by the divine blessing, to have prospered, although the times have been unpropitious to the pecuniary interests of this community for some time past. The congregation has, however, though small, with commendable liberality, erected a handsome brick church—for which they have nearly paid. The probability is that they will entirely exonerate themselves from debt during the spring. They are ready to contribute five hundred dollars for the support of a minister for the present year, which, with the missionary allowance, will insure a sufficient maintenance for a clergyman without a family. After this year they will probably be enabled to support their minister without aid from the Domestic Committee. As to their spiritual progress, I trust that they have good reason for the hope that is within them. And their attachment to our holy and apostolic Church, seems to have increased from acquaintance with her purity of doctrine and enlightened love of order. May God continue to bless and protect those who have sought safety within her sacred precincts.

Livingston, St. James' Church; Rev. J. J. Scott, missionary.

At this place our church edifice is rapidly advancing towards completion, and we begin to anticipate the pleasure it will afford us, to worship God in his holy temple. This consummation, for we may speak of it as such, is the work of devotion and great sacrifice on the part of a few of the children of the Church. In the good providence of God, I entertain not a doubt their reward will be most ample when in after years it shall be written that many were born there.

Selma, St. Paul's Church; Rev. L. B. Wright, missionary.

When I reflect that at the commencement of my labors here but one solitary individual was to be found acknowledging himself a Churchman, and that since that period 19 have been added to my communion list, I feel as though my labors had not been altogether in vain. Our church edifice, which has been reared at a cost of about \$8000, and under circumstances of many embarrassments, may now be considered as finished; and the congregation is increasing, and our prospects, so far as I can judge, never more fair. I continue to officiate at Cahawba on the first Sunday of every month for very respectable congregations, but as yet without any special indications of the permanent establishment of our services there.

Florence and Tuscombria, Rev. James Young, missionary.

I found an unfinished, comfortless church in this place, a dispirited and small congregation which had experienced opposition from without and distractions to some extent within. And although indissolubly united to the Church, and ardently loving and desiring her services, the people could not encourage me, for they needed encouragement themselves. In Tuscombria the condition of things was pretty much the same except that there we had not even the walls and roof of a church. But gloomy as all this seemed, it was evident that there was abundant

room and great need of the Gospel in both parishes, joined with a willingness to hear and receive it on the part of those who numbered themselves with us; and small as the apparent result of the past year's effort is, I feel thankful for the grace given me to remain thus long, since it has not been altogether in vain. Something has been effected I hope for God's glory, and the good of souls. The future is brightening gradually but surely; and our humble though cherished hope may be realized sooner than we expected perhaps by the establishment of the Church in Florence on a permanent basis—Truth and Peace. The unsettled condition of things in Tuscumbia, which seems to be fast depopulating and declining in prosperity, makes it doubtful whether we shall be able to do more than keep the few we have together until they remove to other places, which now seems to be unavoidable. In this conclusion I may be, and hope I am, mistaken, but if it should prove true, the field on this side of the river, in town and country, will feebly employ me. The proposal to confine my services to Florence and vicinity has been repeatedly made to me of late, but though it would be of great advantage to us here, yet I do not think that duty requires me to abandon Tuscumbia at present. There are several candidates for confirmation awaiting a visit from the Bishop, who has not visited this station since my arrival. He stopped here but a few hours when returning from his last southern tour, but was too much hurried and fatigued to do more than baptize my own child. We suffer much in consequence of this.

FLORIDA.

Jacksonville, Trinity Church; Rev. David Brown, missionary.

Our services have been unusually well attended, and several encouraging cases we have had of professions of attachment to our Zion from unlooked for quarters. God seems graciously to be moving the hearts of the people in the true way of salvation. We had a few weeks since a prospect of a visit from the Bishop of South Carolina, and in reference to such happy event, I delivered a rapid course of lectures on confirmation which were well attended, and a respectable class of candidates were enrolled, ready and desirous to receive that rite. One of the number is since dead. We were unhappily disappointed, but have still hope that ere long we may be blessed by an Episcopal visitation.

Key West, St. Paul's Church; Rev. A. E. Ford, late missionary.

The pressure of the times is felt here very sensibly, and the pecuniary affairs of the congregation are very much embarrassed. Many of those who bid at the sale of the pews have failed to meet their engagements, and preferred forfeiting their titles. The resource upon which we mainly relied for extinguishing the debt contracted for building the church, amounting to more than \$1000, has consequently been cut off. The builder is pressing for his money, and unless the parish receives aid from abroad, I fear the church must eventually be sold. There have been no confirmations here, owing to the fact that this place has never been privileged with an Episcopal visitation.

St. Augustine, Trinity Church; Rev. F. H. Rutledge, missionary.

The Church edifice, said to be built on the site of the first Christian Church erected by Europeans on this continent, and which remained in quite an unfinished state at the period of my assuming its charge, has been completed, and its interior aspect much improved by the contribution of the ladies of their valuable aid (as heretofore) to purposes connected with the welfare of the Church. As to temporalities, we have not wherewith to boast, the resources of this people being greatly exhausted by the protracted Indian war; but I am not without encouragement to hope that, spiritually, some at least have daily increased in grace and the knowledge of our Lord and Saviour Jesus Christ. An encouraging Sunday school for servants has been established, and seats provided (capable of accommodating about 60 persons) for those who may be disposed to attend our weekly services. To the colored members of the Episcopal Church in Charleston, S. C., we are chiefly indebted for the amount (\$127 75,) by which this arrangement has been made. May the Lord send down upon this people the healthful spirit of his grace, quickening those dead in trespasses and sins, that of them many may be added to the number of such as shall be saved through Christ Jesus our Lord. Expecting a visit from the Bishop of South Carolina, for the purpose of administering the apostolic rite of confirmation, I have given diligence in preparing for that rite a class of about 23. Our parish has not been favored with Episcopal visitation since the consecration of the Church edifice in 1834, by the late Bishop Bowen.

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